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THE  
MISSIONARY OUTLOOK.

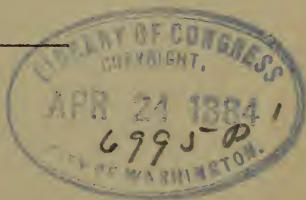
BY  
GEO. W. ANDERSON, D. D.

PHILADELPHIA :  
AMERICAN BAPTIST PUBLICATION SOCIETY,  
1420 Chestnut Street.



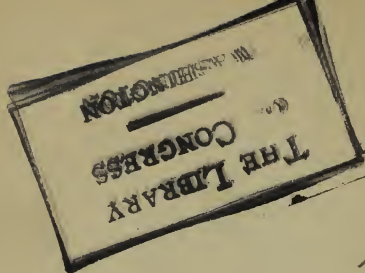
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✓  
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(1884)



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## THE MISSIONARY OUTLOOK.

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In all ages there have been those who, though hearing, understood not, and seeing, perceived not. Some could look on the varied wonders of the earth, or the glories that bedeck the heavens, but perceive no evidence of a Creator's wonderful work, and understand therefrom nothing of his "eternal power and Godhead." Others, while looking out on the moving world about them, or studying the history of the years that have gone by, can neither perceive nor understand that God's own hand has been working, and still works, for the fulfillment of his promise to the Son: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"; nor that he is working out his own eternal and immutable purpose—"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father."

Yet, such as these step forth, from time to time, and challenge the followers of Christ with questions partly in contempt, and partly, it may be, in pity: "After the lapse of so many centuries of your missionary work, what have you accomplished? And what possible hope can you have that any larger success will attend your work in the future?"

Those who propound such questions, have evidently never yet comprehended the nature and force of those motives that have originated the work of Christian Missions, and carried it forward until the present day, when it justly claims a foremost place in any thorough, philosophical history of the world. These great, fundamental motives are loyalty to Christ Jesus, leading to a prompt and cheerful obedience to his commands; and love to him that comes from a knowledge of his grace and glory, and awakes a strong desire to make that grace and glory known, in order that others may put their trust in him, rejoice in his salvation, and join heart and soul

in the service to which his disciples are called. If Christian men did not feel the impulse to make him and his glorious gospel known, would not the very stones of the earth cry out?

There is a brief and simple narrative given by one of the Evangelists, that has exerted great power in Christian hearts for many centuries, and is destined to exert a greater power in the near future: "And Jesus came and spake unto them, saying, All power (authority) is given unto me in heaven and in earth. Go ye therefore, and teach (make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." True loyalty to Christ will keep distinctly before the minds of his followers, that they are not their own, but "are bought with a price"; and will lead them to recognize his Great Commission as the fundamental law of their life. In proportion to the faithfulness with which disciples have been taught to observe all that their Lord commanded, has the obligation of this Com-

mission been felt and acted on. When all the disciples are thus fully taught, the deeper instincts of the Christian heart will respond to the teaching, and then with new and irresistible momentum the missionary work will move onward.

Those questioners that weigh the probabilities of success in missionary work in their own little, earthly scales, greatly mistake if they suppose that instructed Christians have been wont to judge by such an unworthy standard in days gone by, or ever will in days to come.

In the beginning of this century, when the spirit of missions was growing in England and in this country, there were many that deemed the overthrow of long-established heathenism a work so vast as to be utterly hopeless. Such were some that bore the name of Christian, and even some that were known as ministers of the gospel of Christ. They asked despondingly: "What can we do against an evil of such enormous magnitude, and so consolidated?" John Foster, in 1820, replied to such, in words that are well fitted to rebuke those of the present day that would under-



take no missionary work until they see a human probability of success. "What you can do"—he says—"if the expression means what precise quantity of effect a severe calculation may promise from a given effort—is not always to be the rule of conduct; for this would be to deny the absolute authority of the Divine Master. We refuse to obey him for his own sake, if we assume to place the governing reason for all the services we are to render in a judgment which we think we can ourselves form, whether they will accomplish an end worth the labor, and therefore to fix their limit at the point beyond which we cannot with confidence extend our calculations. Such an arrogant impiety, carried to its full length, would at last demand of him that he should require *no* service, without placing clearly within our view all those consequences of it, on which his own just reasons for exacting it are founded—that is, it would become a demand to be exempted from all services whatever."

The love of Christ, the other motive to which we have referred, always awakens a desire to spread abroad his gospel. It varies

with the varying experience of different believers. But, taking it in its aggregate effect, it exerts immense power in the world. In fact, these two motives have originated all of the best and most successful work that has ever been undertaken for the amelioration of the condition of the human race, and for its most real and permanent elevation.

So long as the Great Commission remains in force, and salvation is prized above all price by the believer, and the love of Christ glows in Christian hearts, the missionary work will go on, whether the immediately apparent success be small or great. Loyal and loving hearts will always seek to make disciples to Christ; the more loyal and the more loving they are, the greater their zeal in the blessed work.

But it is not true that Christian missionary labors have hitherto been without appropriate fruit; nor is the prospect for the future by any means discouraging. The history of the past and the outlook to the future, are full of encouragement. There have been cheering results from previous labors, as the following pages will show; and the prospect is that we

are soon to see a largely increased work, and to rejoice in far more abundant success.

# POPULATION OF THE WORLD.

The population of the world, and the religious condition of its various nations and tribes, can only be ascertained approximately. But this is enough for all our necessities. Taking the largest estimate recently made, we find that they are thus located :

Asia .....	834,707,000
Europe .....	315,929,000
Africa.....	205,679,000
America.....	95,495,500
Isles .....	4,113,000
<hr/>	
Total .....	1,455,923,500

The present religious condition of these millions has been estimated as follows :

Buddhists .....	470,000,000
Mohammedans .....	230,000,000
Protestants .....	201,000,000
Brahminists.....	190,816,000
Roman Catholic.. ..	172,000,000
Minor Heathen Religions.....	102,682,500
Greek Church.....	75,000,000
Jews.....	14,275,000
Parsees.....	150,000
<hr/>	
Total .....	1,455,923,500

From these figures we may make other divisions of the population of the world, that will be interesting, and may prove important :

I. Monotheistic Religions: Christians of all Names, Mohammedans, and Jews.	692,275,000
Polytheistic Religions.....	763,648,500
II. Religions Recognizing God as Re- vealed in the Old or the New Tes- tament: Christians and Jews.....	462,275,000
All Other Religions.....	993,648,500
III. Religions Recognizing Christ.....	448,000,000
All Other Religions.....	1,007,922,000
IV. Christians Mainly Evangelical.....	201,000,000
All other Religions.....	1,254,923,500
V. Members of Evangelical Churches in the United States.....	10,000,000
VI. Total Population of Asia and Africa...	1,040,386,000

It will be seen from these figures, that nearly one-half of the population of the world are Monotheists ; that nearly one-third recognize the God of the Bible ; that five out of every sixteen of them regard Christ as the object of worship ; that about one-seventh are mainly evangelical Christians ; while there is one evangelical Christian in the United States to every one hundred and four of the inhabitants of the earth.

In order to judge correctly in regard to the

difficulty of the work that lies before us, we need to secure a just and accurate view of the field. It is desirable to understand its full magnitude, and to form some just conception of the hindrances that must be met at various points. At the same time it is desirable to obtain something like a correct idea of the number of laborers that may reasonably be expected to join in the work, of the resources at their command, and of the agencies that they can call into operation.

It is said that, when the Lord gave the Great Commission to his disciples, the Roman Empire included almost the whole of the known world. The population of that Empire has been estimated to amount to one hundred and twenty millions. If that estimate were correct, we can form some idea of the magnitude of the undertaking to which the Lord called them. If there were present only the twelve apostles, there was one messenger to every ten million of the population. But some suppose that there were five hundred present. If so, then there was one to every two hundred and forty thousand. The Acts of the Apostles informs us that, after the

preaching of Peter and John in the temple, "the number of the men came to be about five thousand," according to the Revision. In that case there was one to every twenty-four thousand. The work remained very nearly the same; but the apparent difficulty of the task diminished in proportion to the increase of the number of helpers. The converts, as they were gathered in, became helpers in the work; for we are told that when they were "all scattered abroad," "they went about preaching the word."

The reported members of evangelical churches in the United States amount to ten million. It is not easy to compute the number in Europe, and Asia, and Africa, and the isles of the sea. If they equal in number those in the United States, making a total of twenty million, there will be one laborer to every seventy-two of the population of the world.

Looking at it thus, it would seem not only that the work of preaching the gospel to every living creature can be done, but that we may reasonably hope for its completion at an early date.

PRESENT POSITION OF CHRISTIANS.

The followers of Christ to-day stand in a very different position from that occupied by those to whom the Great Commission was first delivered. They were poor men of a subject and despised nation. They had few facilities for reaching the fields that they were to visit, and few helps in their work when they entered them.

But a great change has come over the world since the early years of the first century of our era; and a specially great improvement has been made in the position that the disciples of Christ occupy.

Business enterprise has been doing, often almost unobserved by Christians, an important pioneer work in preparing ways of easy and speedy transportation for the messengers of salvation as they go forth to the various fields in which they are to labor. Every steamer that ploughs the ocean, every railroad, is an invaluable help in the prosecution of the work that the Lord has appointed to his people.

God also has long been directing events in the grand march of history, that have given to



the followers of Christ to-day a position from which they can carry on, with special advantage, their great evangelizing work. Centuries are at his command, and he often prepares from afar the way for the consummation of his glorious designs. The history of the centuries of our era reveals the guidance of a divine hand, leading on, step by step, toward the accomplishment of his wise, and holy, and gracious will. Works of mercy and works of judgment are alike governed by him, and alike are to be regarded as works of holy love, repressing evils, crime, corruption, and opening ways for the spread of truth and righteousness. To trace minutely the evidences of God's care for his people and for the interests of the kingdom of Christ, through nearly nineteen centuries, would require volumes. It will only be necessary to refer to three instances, in order to show how his own hand prepared the way, and led the disciples of Christ onward to the vantage ground that they now occupy.

#### THE OVERTHROW OF VARUS.

This event leads us back almost to the be-



ginning of the Christian Era. While Jesus was yet a boy, perhaps in the very year when he sat with the doctors in the temple, hearing them, asking them questions, and causing them to marvel at his precocious wisdom, events were transpiring that have had a powerful influence on the development and present condition of three of the prominent nations of the world—Germany, England, and the United States.

In A. D. 7, P. Quintilius Varus was sent by the Roman Emperor Augustus as Governor to Germany, with the design to bring the whole of that country into subjection to the Imperial authority, and introduce the laws and customs of Rome into that land, which Dr. Thomas Arnold described as “a land uncorrupted by Roman or any other mixture; the birth-place of the most moral race of men that the world has yet seen—of the soundest laws—the least violent passions, and the fairest domestic and civil virtues.” Varus was rich, imperious, and accustomed to deal with servile Syrians, whom he had ruled for some years previous. His natural tendencies, and his Asiatic associations made him unfit to deal with the tribes of

Germany, as yet unaccustomed to the Roman yoke. In A. D. 9, the German chief, Hermann, or Arminius, as he was called by the Romans, moved the tribes of Germany to resist the efforts for their subjugation. Under his leadership they fell upon the Roman legions that Varus was leading into the heart of their country, and routed them so thoroughly that few of them ever made their way back to the Rhine. It was a momentous victory. It saved Germany from the power of Rome, and from those corruptions that were spreading through the whole frame-work of the Roman Empire, and preparing the way for her fall. The full significance of the victory, however, was not seen until long centuries had elapsed. Professor Creasy, the English historian, writing a few years ago of the consequences of that triumph of Hermann, says: "Had Arminius been supine or unsuccessful, our German ancestors would have been enslaved or exterminated in their original seats along the Eyder or the Elbe. This island would never have borne the name of England, and we, the great English nation, whose race and language are now overrun-

ning the earth, from one end to another, would have been cut off from existence." Dr. Arnold said, that it "for ever confined the Romans to the western side of the Rhine, and preserved the Teutonic nation—the regenerating element in modern Europe—safe and free."

As the people of the United States trace their ancestry back, through England, to the Anglo-Saxons of Germany, the destiny of North America also was depending on the success or failure of the arms of Hermann on that day, in the Teutoberger Forest, in the heart of Germany. Americans therefore must ever look with special interest to the Hermann monument, which crowns the Grotenberg, near Detmold; and should join with Germany and England in devout thanks to God, who strengthened the arms of the German hero, and gave him the victory.

#### DEFEAT OF THE SARACENS BY CHARLES MARTEL.

Another providential interposition was vouchsafed in the year 732. At that time Britain was—as it had long been—the scene of constant conflicts between its rival chiefs.

These were the cause of fearful suffering throughout the land, and at the same time prevented that union among the various tribes which was necessary to the permanent peace and the greatest prosperity of the whole. Instead of unity with its many blessings, there was imminent danger of anarchy with all of its horrors.

At this critical time there arose another, and a serious danger in the south. The Saracens, for more than a hundred years, had been moving onward in their fiery zeal, converting the nations with the sword to Islam. They were steadily moving forward in their career of conquest towards the west and the north. They had advanced through the countries of northern Africa, and taken possession of Spain. Thence they passed in vast hordes into Gaul, which was then, like Britain, in a formative state. The fierce and fanatical invaders seemed likely to conquer the country, and thence to rush onward toward Britain, mastering also its warring tribes, moulding the character of the people afresh, and settling the religion and the destiny of the island for long centuries. They were

met, however, at the battle of Tours, by Charles Martel, "The Hammer of God," and routed with terrible slaughter. The remnant of the forces fled across the Pyrenees, never to pass northward again. Thus was the providence of God displayed, and England saved from Mohammedan domination, and prevented from becoming a stronghold of the Mohammedan faith.<sup>1</sup>

#### VICTORIES OF FREDERIC THE GREAT, CLIVE, AND WOLFE.

A connected series of events occurred at a much later date, but bore evidence, as did the two former deliverances, of a divine protective care. In the middle of the last century, the destinies of Europe, North America, and India, and perhaps of a large portion of Asia, were hanging in the balance. Roman Catholic France was then making strenuous

<sup>1</sup> The victory of Charles Martel had a direct influence in securing to England and North America the Christian light and liberty that they now enjoy. In the evangelical work now carried on so successfully in France by English and American Christians, we see the providential repayment of the long-standing obligation. May the good work speed on until France shall bear no secondary part in missionary labors for the heathen world!

efforts to secure a great extension of its power in North America and in India, and had achieved such success as to encourage the most sanguine hopes.

Bancroft, in his "History of the United States," says: "The American question was: Shall the continued colonization of North America be made under the auspices of English Protestantism and popular liberty, or shall the tottering legitimacy of France, in its connection with Roman Catholic Christianity, win for itself new empire in that hemisphere?"

The question in India was, whether the supremacy of that land should be grasped by France, to establish there a base for a Roman Catholic Propagandism, aiming to bring the populous countries of Asia under its control. Papal priests, from Francis Xavier onward, had dreamed of the conversion of India, China, and so of Asia, to the Roman Catholic faith. But these expectations were not to be realized. Again God, in his providence, said, "Hitherto shalt thou come, but no further."

Frederic the Great, of Prussia, in 1756, threw a large body of troops into Silesia,

and thus was begun "The Seven Years' War," in which, before it ended, Austria, Russia, Poland, Sweden, and France, were enlisted against him. Bancroft says of this war: "The question of the European Continent was: Shall a Protestant Revolutionary kingdom be permitted to rise up and grow strong in its heart? Considered in its unity as interesting mankind, the great question was: Shall the Reformation developed to the fullness of Free Inquiry, succeed in its protest against the Middle Ages?"

That long war, in which Frederic the Great contended successfully against fearful odds, was fatal to the enterprises of France in America and India. The energy and ability and indomitable perseverance of Frederic won great victories, which—although he never so designed—were really, as Bancroft says: "The triumphs of Protestantism." The severe and protracted struggle in Europe not only terminated favorably to the Protestant movement in that continent; but it gave to England a favorable opportunity to carry on the contests in America and India. Both were wrested from the grasp of France, and the shaping of



their destiny was secured to English Protestantism.

There were three leaders and three battles during this protracted conflict that will ever occupy a prominent position in the history of the world, but especially in the history of Germany, England, and the United States. These were Lord Clive, and the battle of Plassy in India, June 23, 1757, in which the forces of France were met and conquered; Frederic the Great, and the battle of Leuthen, near Breslau, December 5, 1757, the turning-point of the tide of victory in "The Seven Years' War"; and General Wolfe, and the battle of the Plains of Abraham, above Quebec, "the battle-field of empire," September 13, 1759, which freed North America from French dominion and Papal rule.

It should be remembered that these three decisive victories, vitally affecting the temporal and religious interests of three continents, followed very closely on a day of fasting and prayer in England, February 6, 1756, immediately after the declaration of war with France; a day that should be gratefully recalled to memory when we sing the well-



known hymn of Miss Anne Steele, composed for that occasion :

See, gracious God, before thy throne  
Thy mourning people bend;  
'Tis on thy sovereign grace alone  
Our humble hopes depend.

There is clear indication of a guiding hand during all the years of the Christian Era, giving direction to that course of events which has given to the world Germany, Great Britain, and the United States, such as we see them to-day—three nations that have been the chief agents in carrying forward that missionary work which has already been abundantly blessed, and to whom we look as leaders still in the larger work that we expect to be done in the near future.

It were easy to show that the events to which we have referred have been influential also in securing to Denmark, the Netherlands, Sweden, Norway, and Switzerland, their special advantages; for the “victories of Protestantism” have inured to their advantage also; and when we speak of the agencies for the spread of the gospel, we are devoutly thankful for the good work that they have

already done, and are now doing, and for the cheering prospect of their increase in zeal, in labors, and in fruitfulness.

These eight nations, with their colonies, hold under their control one-third of the land surface of the globe, and their population is said to be more than one-fourth of the total population of the world. In intelligence, energy, and enterprise, in manufactures and commerce and wealth, they stand pre-eminent. Thus they are peculiarly fitted to reach, and influence, and mould, other less highly-favored nations.

When we come to seek for the best agents, humanly speaking, for the work of proclaiming to all the world the good news of the salvation that is in Christ Jesus, we find that these nations, in addition to their natural endowments and their material advantages, are those that have most generally received the truth as it is in Jesus, and have most faithfully maintained it in its primitive purity. There has been a special providence leading, through long centuries, these nations onward toward the commanding position that they now occupy in the world;

and, furthermore, there have been peculiar manifestations of the grace of God toward them, gathering out of them great multitudes of true disciples, and fitting them to be faithful, zealous, and successful agents for making known to others the gospel that they have received.

These gifts of God's providence and grace have not been conferred at random, nor without a distinct purpose. The Scriptures teach us that there is no work that men can undertake in this world that can be compared in importance with the work of evangelizing the earth, that work which the Great Commission lays on each believer. We recognize the gifts which a Christian man has received as God's gifts; the best use of those gifts we believe to be God's call, the indication of his will, as to the way in which they should be employed. If the followers of Christ, in any nation, have gifts that fit them specially for the best work that God ever appoints to men, then it is obviously his will that the gifts should be used in that work. If this be so, then Christian men and women in these favored lands should ask how the gifts which they have received

may be most promptly and wisely and successfully used for the conversion of the world to God. If any man lack the wisdom necessary in determining the best use of his best gifts, let him ask of God, and it shall be given unto him. That is a blessed promise when one is considering merely his individual obligations and opportunities. How full of blessing it is when great numbers of the followers of Christ are inquiring how they may best combine and use their best gifts for the salvation of the perishing, and the glory of God!

#### PREPARATION OF THE FIELD.

We have noticed the preparatory process by which God has brought into the hands of his people the means of making a rapid and successful movement for the spread of the gospel throughout the whole world. Let us now turn our eyes to some of the evidences that he also has been preparing the field for earnest Christian labor; so that his people may go forth over all its length and breadth in the performance of their sacred mission.

Two barriers have stood for ages in the way of the spread of the gospel; one, the ex-

ercise of despotic power over the minds and consciences of men; the other, akin to it, the arbitrary closing of the doors of a nation, in order to shut the foreigner out, and to keep its own subjects within. From the days of the apostles, Jews, Imperial Rome, Papal Rome, and churches that had not freed themselves from the spirit that animated Jew, Heathen, and Papist, in turn have claimed the right to dictate what men should believe, binding their minds with bonds of human devising, and laying on their consciences burdens that God never imposed.

But of late the conviction has been growing rapidly, that the minds and consciences of men must be free—their minds free to search out and to grasp all of truth that God has taught for their enlightenment, their guidance in life, and their happiness here and hereafter—their consciences free to obey every word of God by which he makes known to them what they are to believe, and what he would have them do. So widely and rapidly has this conviction spread, that some have feared the result. It is very true that there are dangers attending religious as well as political freedom.

The true way to guard against them is not to fetter the minds of men and reduce them to mere machines, but to preach the gospel to them, with the power of God sent down from heaven. The gospel is "the power of God unto salvation, to every one that believeth"; and from what spiritual dangers that threaten them are not believers guarded by that salvation?

The opening of the nations of the world to the missionaries of the gospel has been proceeding with wonderful rapidity. In the year 1871, Dr. Rufus Anderson, long connected with the American Board of Commissioners for Foreign Missions, wrote that he remembered, "When there was no missionary in Turkey; when missionaries were excluded from the greater part of India; when no missionaries were in Burmah, none in China, none in the Indian Archipelago, none in Africa, except Sierra Leone and the southern extremity of the continent; and none in the great island world of the Pacific, except a small group in the south." He might also have added, none in Japan, with its thirty-four million of people.

But now, Turkey, India, Burmah, Assam, Siam, China, Japan, almost the entire continent of Africa, and the islands of the seas, are opened to Christian missionaries. There is ample room in these wide and promising fields for all the laborers that the churches have hitherto been able to send out. The cry is for laborers, not for open doors. If the time draws on when the multitude of laborers becomes too large for these open fields, we may expect that God will sweep away all remaining obstacles, so that every spot on the face of the earth where man dwells may be accessible.

#### PRESENT CONDITION OF THE WORK.

We need to survey the wide missionary field in all its length and breadth, in order to see what labor has been performed and the measure of blessing which God has bestowed. Such a survey cannot fail to impress us with a sense of the grandeur of the work, and to fill us with devout gratitude for the manifest approval that has been vouchsafed by the Great Head of the church.

If we spread out the map of the world



before us, and study it carefully, we shall see that Asia and Africa are the two great foreign fields, to which the missionary work should be specially directed. They together contain a population of more than a thousand million, more than two-thirds of the total population of the world.

Three of the countries of Asia have attracted special attention as missionary fields, from the greatness of their population and the position that they occupy. These are India, including Assam and Burmah; China; and Japan. Siam has also been long the scene of missionary labor, though having a much smaller area and population than the others.

India has been termed "the chief scene of Protestant mission work, upon which, as upon no other, it has concentrated its numerous and most powerful agencies from all sides, in order to make a general assault against the chief bulwark of darkness, Hindooism." It is only about seventy years since India was opened to missionary labors. The progress at first was very slow—so slow as to lead many to doubt the possibility of



any permanent success. After seventeen years, the number of converts was said to be only twenty-seven thousand. But in 1840, they had risen to fifty-seven thousand; in 1850, to one hundred and twenty-seven thousand; in 1860, to more than two hundred and thirteen thousand; in 1870, to three hundred and eighteen thousand; while from 1870 to 1882, they are reported to have more than doubled, the increase being one hundred and fourteen per cent. In Ongole, the mission among the Telugus was established by the American Baptist Missionary Union. In the year 1878, in three months, ten thousand were added to the churches. In that mission, as stated recently in this country by Dr. Clough, the first church was organized in 1867, with eight members; in April, 1883, they reported twenty thousand eight hundred members. These few statistics will suffice to show that the call for more laborers is made, because "the harvest is plenteous, but the laborers are few."

After the lapse of sixty years, such progress had been made that a writer in the *British Quarterly Review* bore the following

testimonies to the work that had then been done:

“They [the native converts] are now learning to regard the support of their own pastors and their own religious institutions and schools, not merely as a charitable work to which they may contribute or not, as they feel inclined, but as a duty, as an obligation from which they cannot escape. They are also learning to regard the diffusion of Christianity, the extension of the boundaries of the Christian Church, and the moral and religious improvement of the native Christian community, not merely as the duty of the foreign missionaries, but also, and chiefly, as their own. And they are learning both these lessons so generally and so steadily, that it seems now impossible for any one to predict, with any degree of probability, as it used to be predicted, that, if from any cause the English people were obliged to abandon India, the Christianity introduced by English missionaries would, within a few years afterward, disappear.”

He proceeds to give further testimony to the intrinsic excellence of the change in the

Christian converts. He says that one who sees them in their villages and their homes—

“Cannot fail to have concluded that the adoption of the Christian religion . . . is to be regarded as the adoption of better principles of action and a higher aim in life; that it is a change from a lower to a higher civilization, from ignorance to knowledge, from neglect to culture, from apathy to progress; that, in short, it is ‘life from the dead.’”

There is yet a great work to be done, but the experience and observation of all the preceding years have indicated the means of reaching all classes of the population. One feature of the work is very encouraging—the special efforts that are now made for the women and children of India. Every missionary gathering has heard the cry from India for Christian women, some with medical training, and some with general Christian culture, to labor for the bodily and spiritual welfare of millions of native women, both rich and poor, who suffer and die without medical care, and with no one to make known to them the glad tidings of redemption. Woman’s work has been clearly pointed

out, and the number of Christian women who are fitted and willing to enter these fields is increasing. "A Female Medical Mission in every populous centre, is one of the most crying needs of India," says one writer. "The Zenana Mission is an essential factor in the conversion of India," says Dr. Christlieb. The harvest is ripe, and the reapers will be speedily multiplied; for many are coming to join in the earnest cry to the Lord of the harvest that laborers may be sent forth.

At the Mildmay Missionary Conference, in London, October, 1878, Dr. J. N. Murdock, Secretary of the American Baptist Missionary Union, gave a graphic account of the Karen Mission in Burmah. He mentions three results: *First*. "The gathering of wandering and sometimes predatory hordes into settled and well-ordered communities." Into several of the villages, the scattered Christian Karens "were gathered, and started in a new sphere of life and activity, with no other civilizing appliances than the chapel and the school-house." "The scattered dwellers on the mountains, and the restless wanderers on the

plains, seemed to flow together into numerous centres, which became fountains of sweet waters, enriching and beautifying the arid wastes around them." *Second.* "The organization of hundreds of Christian churches, served by an efficient body of native pastors and teachers." *Third.* "The creation and organization of an effective evangelizing force among the natives; the only force, so far as relates to human instrumentality, that can succeed in bringing the multitude of the people to Christ. The churches in Bassein have missionaries already among the Karen tribes in the district of Prome, among the Red Karens in the neighborhood of Toungoo, and among the Kakyens, north of Bhamo. This is the ultimate object of all the work of organization and preparation which has been done hitherto. They are to be the swift messengers of Christ to the scattered tribes of their people in Burmah, in China, and in Siam."

In the close of his address, he uttered some words that are worthy of a permanent place in the memory of Christians:

"It only remains to point to this work among the Karens in Burmah as a proof of

the enduring and ever-vital power of the gospel of Christ over men at their worst. It is now, as of old, the power of God unto salvation, to the Jew and to the Gentile. It still enlightens the ignorant, tames the barbarous, lifts up the degraded, and saves the lost. When men deny the power of Christianity over the masses of mankind, we may point to what it has done for this weak, wild, wandering, degraded race, and rest the issue upon the stupendous fact."

The history of missionary work in the Chinese Empire is full of interest and encouragement. The field early attracted the attention of Christians, from the reported denseness of the population, and the fact that it seemed hopelessly barred against all foreigners. It was formerly thought to contain from four hundred to four hundred and fifty million inhabitants—one-third of the population of the world.<sup>1</sup> There are many

<sup>1</sup> It is impossible to obtain authoritative statistics. Dr. S. Wells Williams, the leading authority on China and its affairs, placed the population at three hundred and eighty million; but recently it has been stated that re-

yet living; in the churches of America and Europe, who remember the earnest prayers that were wont to be offered for the breaking down of the barriers that prevented the ingress of missionaries. At that time, the only possible way to reach its people was by the establishment of missions in the lands adjoining, to which Chinese traders resorted.

In the year 1835, missionaries of the American Baptist Missionary Union were sent out to labor for the Chinese. Dr. Dean and Mr. Reed were located at Bangkok, Siam, which was thought to be a favorable point. Mr. Shuck settled at Macao. In 1839, Dr. Legge, from England, went out, desiring to reach the Chinese, but had to stop at Malacca.

In 1842, however, the real work among the people, in their own land, began. Hong-kong was ceded to Great Britain, and five ports were opened to foreigners. Dr. Dean, Mr. Shuck, and Mr. Roberts proceeded soon

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bellions, famines, and the opium scourge have greatly reduced the population, so that at present it does not number much more than two hundred and forty million. Even that is nearly five times the population of the United States.



after to that place. In 1843, twelve missionaries, of different societies, met there to consider what plans should be adopted for future work in the Empire. At that time the number of converts was six. That was only forty-one years ago. From that time, however, the work increased. But so late as the year 1865, there were missionary stations only in seven of the eighteen provinces of the Empire. All of these were in the east. Eleven provinces, with a population three times as large as the present population of the United States, were as yet unoccupied. But at the present time, all of these provinces have some fixed missionary stations.<sup>1</sup> Missionaries and Bible colporteurs have itinerated extensively, and a map of the Empire, indicating the routes they have traveled, shows lines running in different directions, like the lines of railroad that cross each other on a map of the United States, or of Europe. In 1878, it was said that they had traveled more than thirty thousand miles

<sup>1</sup>In 1865, the China Inland Mission, undenominational, was organized to take up and push on the work in the inland provinces, and has continued it with great zeal and cheering success.



in the interior provinces, and probably a larger number of miles since that date.

Two tracks have been traversed from Shanghai, following at first the Yang-tsi-kiang for more than a thousand miles into the province of Si-chuen. At this point, one turned to the northwest toward Thibet, and thence down through the province of Yun-nan to Bhamo, in Burmah, and so on, through Mandelay, to Rangoon. The other went by the most direct route to Bhamo and Rangoon.

Mr. McCarthy, one of these missionaries, at the Mildmay Conference, London, 1878, said: "Missionaries from China will understand the advantages that now present themselves, when I tell them that, during a journey of three thousand miles in China, I was not called on once to present my passport; nor had I any occasion to appeal to a magistrate for aid of any kind. Yet in every city, town, and village through which I passed, I was enabled to preach the gospel to large numbers of people. I did not count them. I did not want to count them. I was enabled to leave books and tracts, a few in each place; and I had opportunities of speaking to many people."

One fact in regard to the colporteur work in the provinces of Shan-si and Shen-si in the extreme north, on the borders of Mongolia, is worthy of special notice. Shan-si has an area of sixty-five thousand nine hundred and fifty-six square miles, and a population of fourteen million. Shen-si has eighty-one thousand two hundred and fifteen square miles, and ten million. Their total area is more than three times that of Pennsylvania; and their population nearly one-half as large as that of the United States. Missionary work was first commenced in these provinces in the year 1876. A letter from Shanghai, in April, 1882, says of "the visitation" of Shan-si and Shen-si: "With the possible exception of two small cities almost inaccessiblely situated among the hills of the former province<sup>1</sup> (which may still remain unvisited), every city and every important town has been reached by the members of our mission, some of them repeatedly. And not only has

<sup>1</sup> These cities could not be reached by the carts used for conveying Scriptures and books carried for sale; but have no doubt been reached on foot by some of the laborers before this.

the gospel been *preached* in them, but many thousands of portions of Scripture and Christian tracts have been sold." It is doubtful if, in any other country, an equal territory has been so speedily traversed, or an equal population so thoroughly reached.

A great preparatory work has been done, and done too in the face of very great obstacles. One obstacle has been the inveterate and deep hostility of the Chinese toward foreigners. For another, the British Government is directly responsible. In spite of the settled opposition of the Emperor of China, and of the better informed of his people, the military and naval powers of the British have forced upon them their Indian opium, which is now the bane of China, poisoning the very fountains of its life. The necessary result has been to make the long-standing hatred of foreigners the more reasonable, and the more difficult to overcome.

But the presence of these multiplied missionaries moving to and fro in all the provinces of the Empire, and the kind, courteous, benevolent spirit that they have manifested, have greatly softened these hard and hostile

feelings. The zeal and liberality that they manifested during the fearful famine that almost depopulated some portions of the northern provinces in 1877 and 1878 had also a powerful influence. Millions, it is said, were starving, and the missionaries were the almoners of large benevolent funds, contributed for the help of those who had no other aid. Five of these sunk and died from their efforts to serve those perishing all around them. Such efforts, so unselfish, so exhausting, made a deep impression upon the people who witnessed or heard of them. It put before them foreigners in a new and a favorable light. It enabled them to understand that even from England came men of a far different stamp from those who forced their debasing and destructive drug upon an unwilling people by fire and sword.

Still these obstacles have not been fully overcome. They will continue to be barriers in the way of the missionary work, so long as the use of opium is debasing millions, and sending—as it is reported now to be doing—one hundred and thirty-six thousand of its victims yearly, to the suicide's grave. The

traffic is said to give to India—a dependency of a Christian country—an annual income of forty-five million dollars. But it is to be hoped that the voice of British Christians, of Christians throughout the world, will in time prevail, and make the British Parliament spurn the thought of putting such foul blood-money into their Indian treasury. When that day comes, we may expect to see the number of those who traverse the length and breadth of China vastly increased, and the multitudes of China ready to say, as the prophet of old: “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation.”

Reginald Radcliffe, Esq., of Liverpool, made some interesting remarks at a missionary meeting in London. Speaking of those itinerants in China, he said: “I cannot call them missionaries. I call them by a more honorable name. I say that they are merely *the spies*, and they have gone out and *looked* at the land; and thank God, some of them have tarried there a long time, and they have brought of the fruit of the land. But you

do not tell me, after listening to what has taken place to-night in reference to these millions of China, that this is an institution for missioning China. It is simply sending out men as spies, to come and bring us a report of the land, and *to make us utterly and entirely inexcusable if we do not begin to mission China; but on a vastly wider scale.*"

The work of missions in Japan is of still more recent date. With a population of more than thirty million, the country was long resolutely closed against foreigners, and it was a capital crime for any of its people to leave it without the sanction of the government. It seemed as though only by slow approaches, continued through an indefinitely long time, could the gospel win its way into the midst of this people. In 1859 and 1860, the first missionary work began; but it was not until 1872 that stated public Christian preaching was allowed. It is only twelve years since the first Christian church was organized in Japan, composed of eleven members. At the present time there are reported eighteen Missionary and three Bible Societies working in the field,

with two hundred and thirty-six teachers, and four thousand two hundred and forty-eight members. In 1874, one of the natives of Japan, who is now laboring as a missionary in the Empire, said in this country, that the people were rejecting the worship of nature as insufficient; that they had thrown away Romanism after it had gained more than half a million of nominal converts, because it held them in iron bands. He gave it as his own conviction, that they would steadily tend towards Protestant Christianity, with its attendant liberty and growth. From the indications since that time, it would seem that his judgment was correct. The missionaries have from the very first been steadily gaining the confidence of both rulers and people. The Japanese converts are said to be very active, zealous, and self-reliant; ready to originate and to carry out efforts for spreading the knowledge of the gospel—a large proportion of the men who have been converted being engaged in the work. A recent writer says: “God’s hand has been in the work day by day, is plainly in it now, and it may be that there, in ‘The Land of the Rising Sun,’ we may



live to see a nation born in a day." It is evident that the country is in a transition state, and the changes going on have been so radical and rapid, that it becomes especially important that the gospel should be fully and faithfully preached, lest seven other demons, worse than the first, enter in and make their abode with the people, and their last state be worse than the first.

Now is the time for action, as a recent letter from Mr. Davis, a missionary of the American Board in the Province of Echigo—about one hundred and fifty miles north of Tokio—indicates. The opinion of the Buddhist priests, that he quotes, is fully justified by numerous facts in the history of the Mission:

"This Province of Echigo is regarded as the stronghold of Buddhism; and it has been said that whatever other provinces may do with Christianity, this one will remain firm. . . . Nevertheless, something is coming over the minds of the blind leaders of the blind; the priests are beginning to tremble for their ark.

"At one of their preaching-places in this city [Niigata] last Sunday, where six of their

priests were present, they acknowledged that Buddhism is rapidly waning, and Christianity as rapidly gaining, 'so that,' as they put it, 'by the time the present generation of *Obasan* and *Ojisan* (grandmothers and grandfathers), have passed away, Christianity will have conquered and become the prevailing religion of Japan.' Is our Saul become one of the prophets? We missionaries have felt for the last two years that Japan may become, by the end of the century, as Christian as Madagascar or the Sandwich Islands, if only the various Missionary Societies at work here will pour in their men and women *now*, that, after their three or more years of preparation, they may take our places as we fall, or may at least come to our succor when we are engaged in the heat of the battle. But I had not expected the priests, especially those of Niigata, to set the same time for the triumph of Immanuel's army."

The population of Africa is estimated to be more than two hundred and five million. It has long been known as "The Dark Continent." The darkness, "even darkness that

may be felt," that came over the land of Egypt, seems to have been the precursor of a moral darkness that spread and brooded over the continent itself for long centuries. The physical features of the larger part of the continent, its climate, its people, were long as utterly unknown as though it belonged to one of the distant planets in our solar system. Sir Thomas Fowell Buxton, in 1878, told how the vast central regions of Africa were described by the African Association in 1788. "They denied the existence of great lakes and broad rivers flowing from the centre to the coast. They spoke of the great mass of Central Africa as consisting of vast deserts bare of vegetation, bare of animal life, and above all, bare of men."

The discoveries that have corrected these erroneous views, like many of those that have brought some of the mightier powers of nature under the control of man, were delayed, no doubt, in the wisdom and the goodness of God. But when the world was prepared to use these discoveries, and not abuse them, then the men arose who brought them to light.

In entering on his public life, David Livingstone desired to go to China. He once said: "I had fondly hoped to have gained access to that then closed empire, by means of the healing art." But the Opium War was then raging, with no prospect of a speedy termination. During this period of suspense he heard Dr. Moffat speak of his labors in South Africa, and was finally led to enter that field in 1840. He was sent out by the London Missionary Society with directions, as soon as possible, to turn his attention to the north, in order to gain a knowledge of the country and of its inhabitants. Physically, mentally, and spiritually, he was peculiarly fitted for his great work. The *British Quarterly*, soon after the publication of his last journal, said of him: "Livingstone went forth to his mission furnished with all with which his Scotch nature and training could endow him; with noble traditions of honesty, thoroughness, and godliness, handed down from his sires. He took with him into the field a sagacity, a mastery of men, a power of self-devotion, and a faith in God, probably unmatched in this generation; and he did

with them altogether a matchless work." His travels, protracted for thirty years, extending from the eastern coast to the western, from the Cape Colony almost to the equator, and the light that he shed on that vast unexplored region—all are well-known and will never be forgotten, either in this world or the next.

The plans, however, that he had formed were not all carried on to their perfect realization. The reviewer above quoted said:

"Our great traveler has been laid dead in his tracks, when the problem of ages was on the eve of solution; when another year of bodily vigor might have brought him home triumphant, and enabled him to bind the wreath which he so passionately coveted around his brow." He refers to the solution of the great problem of the sources of the River Nile. It is true that he never achieved that triumph; but when he died on May-Day in 1872, kneeling alone by his bed-side on the banks of Lake Bangweolo, he had done a more important work for Africa and Africa's millions, than the solution of "the problem of the ages" ever could have been.

He did not finish the work so well begun—by tracing the waters of the lake on which he died to their outflow into the ocean; but it was speedily taken up by others. And they traced the water-flow through the Lualaba until they found it leading them by the great Congo River to the Atlantic. It is not yet twelve years since he died, but his work has given a wonderful impulse to the missionary work in “The Dark Continent.” Missionary stations are dotting the rich and fertile regions of Central Africa, and, unless the more favored followers of Christ fail to improve the great opportunity that God has given them, the work will go more rapidly forward, until every hill and valley of Africa is brightened by the gospel of Christ.

In South Africa already, “Hottentots, Kafirs, Zulus, Basutos, and Bechuanas, have been evangelized. A large portion of the Cape Colony may now be regarded as Christian.” It is reported that nearly sixty thousand converts have been gathered into the churches. “Education, long in a backward state, at the present time is making steady progress. The sphere open to Christian effort in South

Africa has continued to widen, and it is steadily advancing northward to the Zambesi and the populous tribes around it. The new missions in Central Africa are being firmly established in full harmonious co-operation with one another." If we look back to Africa as it was presented to our eyes in 1840, and compare it with what we now see, we cannot fail to exclaim, "What hath God wrought!"

Polynesia was one of the first fields of missionary effort after the revival of the missionary spirit towards the end of the last century. It consists of several groups of islands, varying greatly in size. When first described by early navigators, it was thought that, in character, some of the inhabitants would compare favorably with those of Christian lands. More intimate acquaintance with them showed that there were evils existing that could only be overcome by the gospel of Christ, applied by the Spirit to the hearts of the people. Each group of islands has a history of its own. But viewing them all as one great field, the success of the



missionary work therein has been peculiarly encouraging.

In the Hawaiian Islands, missionary work was commenced in 1820. At the Jubilee in 1870, it was reported that there were more than sixty-six thousand converts during the fifty years, of whom nearly fifteen thousand were living and members of the churches at the close. This company of believers constituted one-fifth of the population, about as many, in proportion to the population, as in the United States to-day. In 1873, the churches were able to dispense with help from the Missionary Society and to assume their own support.

The Society Islands have few European missionaries among them, but they have sixteen ordained native ministers, and more than two hundred unordained native preachers and school-masters. Fifty-three hundred members are gathered in the churches on the different islands, with fifty schools and two thousand scholars. A recent writer says: "Taking the Society Islands as a whole, we may say, they have for many years been Christian."

Hervey, or Cook's Islands, were first visited in 1821 by native teachers from Tahiti. With a population of fifteen thousand, there are now nearly twenty-eight hundred members in their churches. The island of Aitutaki is small—only nine miles in length, with a population of about two thousand. Rev. S. J. Whitmee says it “has long been regarded as a model mission. Perhaps here a larger portion of the population has long been in consistent standing as church-members than would be found in almost any other place in the world, viz., one-third. The authorities have never allowed intoxicating drinks to be introduced into the island; and that has doubtless done much to preserve the people, and has made their elevation more easy and more rapid.”

It may surely be regarded as exceedingly encouraging, when it is reported that, in 1880, these islands, where, less than a century ago, heathenism reigned, have now seventy-five thousand consistent members of Christian churches, who are cared for by sixty-five hundred ministers and assistants; that there are nearly twenty-five hundred day-schools,

with more than sixty-eight thousand scholars, and that the nominal Christian population is about four hundred thousand.

The missionary enterprise has reached a magnitude, and is achieving successes that are but imperfectly understood by many Christians. It is very possible that many are praying for the spread of the gospel and the conversion of the heathen, while they know not how large are the answers to such prayers that God has already bestowed. "The Gospel in All Lands Missionary Almanac," for 1883, gives the names of one hundred and twenty-two Missionary and Bible Societies that are laboring in foreign fields. Of these, forty-four are in the United States; ten in Canada; twenty-nine in England; five in Scotland; one in Ireland; two in France; three in Switzerland; ten in Germany; four in Sweden; one each in Belgium, Finland, Denmark, and Norway; and one in the Hawaiian Islands. There are also three small missionary bodies in Polynesia. Dr. Dorchester, in his interesting work, "The Problem of Religious Progress," sums up the

statistics of the various Missionary Societies of the world, for 1880, so far as accessible:

Missions.	Stations.	Sub-Stations.	Total Laborers. Ordained and Unordained.	Communicants.	Hearers and Adherents.	Day Schools.	Scholars.
NORTH AMERICA.							
83	951	1,214	4,930	211,833	332,054	386	37,349
SOUTH AMERICA.							
12	54	86	675	12,981	47,585	53	5,456
EUROPE.							
63	682	2,934	2,070	94,036	42,076	304	13,366
AFRICA.							
103	589	3,934	1,991	164,701	518,075	1,696	98,381
ASIA.							
175	902	2,570	11,299	245,685	341,686	4,265	217,858
OCEANICA.							
568	2,587	1,471	9,587	128,096	532,120	2,522	75,192
AGGREGATE.							
504	5,765	12,209	400,552	857,332	1,813,596	9,316	447,602

The missionary work, for the conversion of the world, that was sneered at in the beginning of the century as a hopeless undertaking, fit only for unreasoning fanatics, has grown to be the grandest work for the good of men and the glory of God, that the sun looks down upon. The results above given answer the question, "What can we do?" by showing what those who obey the Lord's command can do, when they go forth depending on the gracious promise of his perpetual presence. It is faith, not presumption, when the follower of Christ says, like the Apostle Paul, "I can do all things through Christ which strengtheneth me." When William Carey, in 1792, said in his memorable Missionary Sermon: "1. Expect great things from God. 2. Attempt great things for God," he was far wiser than many of the worldly wise men of his day; for he had faith in God, and for that faith the very broadest foundation is laid in various promises of the Scriptures; but none is broader than that which is laid in the promise to those who faithfully carry out his Commission: "Lo, I am with you alway, even unto the end of the world."

In every direction, as we look over the wide field, we see new doors opening; and very often, as in the newly opened fields in the inner provinces of China, in Japan, and in Central Africa, the reaper is called to tread rapidly in the footsteps of him that scattereth the seed. We see every where in the eastern sky the signs of coming day, and the cry waxes louder, from the many fields, for the laborers to gird themselves and go forth to gather the harvest of the Lord. One who sets himself to study, with care, the fields, their aspects, the signs of promise, and the already assured success, will see manifest evidence that the Lord is with his servants, indeed, and will be ready to exclaim, "The works of the Lord are great, sought out of all them that have pleasure therein." One has well said: "Those who will not see the wonders of God, see them not; but those whose eyes are open, see them everywhere, and bow before the mighty God, whose ways are wonderful."

#### THE BIBLE AND CHRISTIAN LITERATURE.

Another marked feature of the work now in progress, is the careful preparation made for

holding the ground once gained. In every field there has been an effort to secure to the converts, as early as possible, the Sacred Scriptures in their own tongue.

At the beginning of the present century, there were translations of the Scriptures, in whole or in part, in only fifty of the languages of the world, and in all probably not more than five million copies in existence. Numerous nations and tribes had no means of access to the printed word of God, and many had no written language whatever.

Some judgment may be formed of the vastness of the work that has been performed, from the mere statement that, at the present day there are translations of the whole, or of parts of the Scriptures, into about three hundred languages and dialects, and that nearly two hundred million copies of the Bible, in whole or in part, have been printed. In 1878, the Rev. Charles E. B. Reed, Assistant Secretary of the British and Foreign Bible Society, said: "The entire Bible has been rendered, during the present century, in about fifty-five languages, the New Testament in eighty-four, and parts only in eighty-seven."



Let us endeavor to comprehend the amount of labor that is implied in this undertaking. Mr. Reed said: "The Version of Dr. Judson [into Burmese] occupied nineteen years; the Bengali of Dr. Carey, fifteen years, at least; the Tahitian twenty years; the Arabic sixteen years." The time spent on the Chinese by Dr. Morrison and Dr. Milne, and recent revisers, may safely be assumed to be at least twenty. The average of these five versions would be eighteen years. Hence, the fifty-five translations of the whole Bible would amount to the labor of one man for nine hundred and ninety years; that is, if the labor on those versions had been commenced in the reign of Alfred the Great, of England, they would have been completed only at the present time.

This immense amount of work was further increased from the fact that, in more than sixty of the languages or dialects, it was necessary to give to the people a written language, involving the formation of alphabets, the preparation of grammars and lexicons, as necessary aids in the long work of translation itself. Mr. Reed says: "Considering the varied difficulties of the work, I think we have evidence

of the special aid of the Spirit of God given to these men, and should thank him who has enabled them so nobly to discharge a task of unexampled responsibility and importance."

In addition to the Scriptures that have been issued in these numerous languages, there has also been a commendable zeal in the preparation and publication of Christian works. Thus, in the Bible and Christian literature, there is a good foundation laid for the growth of the converts from heathenism in sound Christian knowledge, so necessary to fit them better to retain, to defend, and to teach to others the gospel which they have received.

Dr. Legge, formerly missionary in China, lately Professor of Chinese in the University of Oxford, refers to the religious and scientific treatises published by the Protestant missionaries in China, and adds: "But above all, they have given to the Chinese people a version of the Holy Scriptures, complete, which Popery never did, and never would do. . . . This is a boon, the greatest that could have been given to the great heathen people; this is a pledge of grand success for our missions in the future." What he says of its im-

portance for the future success of the work in China, may apply with equal force to every nation and tribe for whom these versions of the precious book of God have been prepared.

#### THE PROMISED DAY OF ISRAEL.

When we look out over missionary fields and think of the work and its glorious results, we should remember that Christ has come, as the devout Simeon said in the temple: "A light to lighten the Gentiles, and the glory of thy people Israel." What Zacharias said when he was filled with the Holy Spirit, should also be borne in memory: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David; . . . to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."

As the Light of the world, Christ is to

shed life-giving beams on Jew and Gentile, each in his own order. There evidently is an appointed order indicated in the revelation of the future of Israel. Because of their rejection of their own Messiah, the hand of the Lord was turned against them, as had been foretold; and long have they been scattered, and oppressed. But their rejection was neither total nor final. There has ever been "a remnant according to the election of grace." They have also a future of promise before them. As the apostle says: "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."

The fullness of the Gentiles has not yet come in, though, as we have seen, the Gentiles in growing numbers are coming to the light. Nor can the great and final movement among the Jews be said yet to have begun. But there is a moving in the valley of dry bones. The Jews, as is reported from various sources,

are steadily increasing in numbers, in wealth, and in high scientific and intellectual culture. So rapid is their progress in all the various elements of social, intellectual, and political influence, that it is already a matter of constant remark among those who watch the moving currents of the world, and note their significance. The impression is gaining ground, that they are approaching, with firm and rapid tread, a great crisis in their history. It would seem as though that time is hastening on when, in the wise counsels of God, they are to hold a prominent place in the world, and bear an important part in movements that will vitally affect both its temporal and spiritual interests.

It is eminently wise for those who labor and pray for the establishment of the kingdom of Christ in the world to be watchful, and ever quick to notice the signs of the times. Not the least important among them are those that indicate the opening of a new era for the ancient people of God; for it is under their Messiah that the golden age of Israel is to be ushered in—that Messiah of whom their prophets spoke and their Psalm-

ist sung—the Lowly but Exalted One. We have been taught to know him, though their eyes have been blinded by their unbelief, so that they recognized him not. But in the Lord's own time, he will open the eyes of the blind, and the heart of unbelief will pass away, and they will look upon him whom they have pierced, and mourn, not with unavailing sorrow, but with that sorrow which "worketh repentance to salvation not to be repented of." Let us not forget to pray that the God of Abraham, and of Isaac, and of Jacob, the God and Father of our Lord Jesus Christ, may speed the dawn of that day so full of blessing to them, and to the whole Gentile world! "Pray for the peace of Jerusalem: they shall prosper that love thee."

There is no clue in God's word to guide us to the knowledge of the immediate antecedents of that great consummation. We only know that it is to follow, most probably, after no long interval, the coming in of the fullness of the Gentiles. The recent movements among the children of Israel may justly stimulate the Christians of to-day to large, energetic, well-

directed efforts to preach the gospel as speedily as possible to every one of the Gentile nations. The success attending the missionary work, during the last forty years, has increased from decade to decade, and fully justifies the expectation of still larger blessings to crown a larger work in days to come. We have not yet comprehended the possible result, when the largest displays of Christian zeal shall be crowned by the fullest manifestations of the quickening power of the Divine Spirit. The effusion of the Spirit, on the Day of Pentecost, in Jerusalem, may be but a type, whose anti-type shall be a world-wide Pentecostal season, causing earth's sad and unsightly desert to "rejoice and blossom as the rose." If we speed, so far as lies within our power, the gathering in of the fullness of the Gentiles, we shall most surely aid in bringing in the promised day of Israel.

The foregoing statements are not presented as a full exhibition of the work performed on the great missionary field, and of the results secured. Nothing has been said of the missions among the Mohammedans, though they



have long been carried on with great energy, and with very marked success ; nothing of the missions in Europe, an important field, and needing faithful Christian effort ; for, as has well been said, “ A fog may often be as dangerous as the darkest night.” What has been presented consists of mere sketches, designed to show that the work is not a failure, but has been attended with such a measure of success as to call for devout thanks to God for what he has wrought. At the same time they should encourage us to more zealous efforts to enlarge the work, until it can truly be said of us, They have done what they could. Nothing less should satisfy the Christian heart ; nothing more does the Lord desire from his people.

In view of what has been already done, it may be possible, with some degree of accuracy, to forecast the future of our work. A practical question meets us at the close of our brief and imperfect survey : *How long a time should it require to preach the gospel to every creature?* This question does not ask, *How long it may require to make disciples of all nations?* There are elements in the latter inquiry that lie entirely beyond the limit of our

knowledge, deep hidden among the things that belong to God alone. Into these the truly reverent mind will not seek to intrude. The real question that demands our attention has to do with what lies strictly within our legitimate province. It is simply this: There are so many million men, divided among so many nations and tribes, dwelling in such and such lands. In how short a time is it possible for the followers of Christ to carry to each one the tidings that a Saviour has come, and that in him are proffered forgiveness, cleansing, and everlasting life? If we scatter the seed with promptness and care, we may confidently look to God to give the increase.

Let us look to China. It is possible that one hundred million of its people have now heard the gospel. In the provinces of Shansi and Shen-si, there are probably few that have not heard of Christ and his salvation. Their population is twenty four million, and not a decade has passed since the work there was begun. How long a time should it require to carry the same precious tidings to the inhabitants of the other sixteen provinces, even though none of them had yet heard it?

And how long, when it is certain that many millions in these provinces have already listened to the glad sound? Numerous and successful missions have been preaching Christ for many years, in the eastern provinces of Chi-li, Shan-tung, Kiang-su, Che-kiang, Fu-kien, and Kwang-tung.

There is also the territory in Central Africa, recently opened to us, along the Congo River and its tributaries, with a population of fifty million. It may be roughly estimated to be about nine hundred miles square. How long ought it to require to visit all those millions, and make known to them the gospel?

Let the question be asked of some one that is familiar with the grouping and moving of men, in order to secure a certain end: "Given the Chinese Empire, and the Congo region in Central Africa, how many men, and what means would be needed to carry the glad tidings to all of their inhabitants, before the opening of the year A. D. 1900?" Then, what would be needed to carry the gospel everywhere throughout the world by the same date?

A case of life and death admits of no

unnecessary delay; when famine or flood is abroad, action must be prompt, or in the case of many it will be too late. But everywhere in the wide missionary field, men and women and children are dying—rapidly dying, with no glad knowledge of that Saviour who alone

can make a dying bed  
Feel soft as downy pillows are.

There is a deep pathos in the words of a poor heathen woman: "Tell your people how fast we are dying; and ask if they cannot send the gospel a little faster."

Hark! the wail of heathen nations;  
List! the cry comes back again,  
With its solemn, sad reproaching,  
With its piteous refrain:  
"We are dying fast of hunger,  
Starving for the Bread of Life!  
Haste, oh, hasten, ere we perish;  
Send the messengers of life.

"Send the gospel faster, swifter,  
Ye who dwell in Christian lands;  
Reck ye not we're dying, dying,  
More in number than the sands?  
Heed ye not his word—your Master;  
'Go ye forth to all the world'?  
Send the gospel faster, faster—  
Let its banner be unfurled."

Hearken! Hush your own heart-beating  
While the death-march passeth by,  
Tramp, tramp, tramp! the beat of nations  
Never ceasing, yet they die—  
Die unheeded while you slumber,  
Millions strewing all the way;  
Victims of your sloth and “selfness”—  
Ay, of mine, and thine to-day!

Sound the trumpet! wake God’s people!  
“Walks” not Christ amid his flock?  
Sits he not “against the treasury”?  
Shall he stand without and knock—  
Knock in vain, to come and feast us?  
Open, *open*, heart and hands!  
And as surely his best blessings  
Shall o’erflow all hearts, all lands.

THE END.



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